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that a large degree of efficiency in action is possible without the creation of a supernational body with coercive powers is emphasized. While the importance of a league in removing causes of friction and settling disputes without war is given due prominence, the other aspect of its activities—co-operation in time of peace for the handling of matters of international concern—is also emphasized.

There are many persons who are confused by the partisan controversy now raging over the adoption of the league covenant by the United States. They feel that some form of a league is desirable, but they wish to be reassured as to the particular plan proposed. This volume should be of great service in strengthening the conviction that some form of league is desirable and practicable, and in showing that the Paris Covenant, while not theoretically perfect in every detail, involves no unwarrantable interference with national sovereignty, creates no superstate, and does not threaten to involve the United States in difficulties which a policy of isolation would avoid. The success of any league depends on the willingness of the governments of the world to co-operate honestly in making a go of it, and this in turn depends largely on a favorable public opinion. Books like the present one are valuable in helping to form, and to inform, public opinion. The book should appeal to the general public, and it might very profitably be used for reference in a number of college classes.

ARTHUR P. SCOTT

UNIVERSITY OF CHICAGO

The Free City. A Book of Neighborhood. By BOUCK WHITE.

New York: Moffat, Yard & Co., 1919. Pp. 314. \$1.75.

It is difficult to begin Mr. White's book without considerable misgivings as to his political scholarship in view of the rather startling dedication of the work "to Aristotle and Jesus . . . the founders of political science." Both Jesus and Aristotle were bred in the civic community and hence they naturally viewed the social problem more in the light of intimacy than in terms of extension. But otherwise no societies could possibly be more different than the social economy of Aristotle and the spiritual commune of Christ. To call Christ "a toiler for sound jurisprudence" is to endow him with an interest to which he was particularly indifferent if not hostile, for the essence of his Christianity is fundamentally so very non-political that, philosophically at least, it would brush aside even equity for the reign of love.

The book abounds in epigrams of erroneous presupposition. "Paganism—belief in the miraculous—is patriotism heated to the combustion point, whereupon it blazes up, and we call it poetry." One can at random hit upon any passage on any page of this 300-page volume, which is equally meaningless to anyone to whom efforts at mixed and striking word picturization are not necessarily identical with sociological wisdom.

The thesis of the book is peculiarly uncontemporary. Mr. White's ideal is the Greek city-state. And in terms of this somewhat socially atavistic petty-group-life utopia he would have our century attempt to solve the social ills of the international society. All the pathological aspects of our social mechanism and the Babel of our therapeutic isms disappear in his "Free City," which "draws the lines perpendicular to the social strata, . . . destroys class consciousness . . . which is forbidden by cosmic degree," etc. I fear that the freedom of Mr. White's city is founded altogether on his love of phrase, a love which rarely courts insight.

BENJAMIN STOLBERG

UNIVERSITY OF KANSAS

Community Leadership. By LUCIUS E. WILSON. New York: The American City Bureau, 1919. Pp. 137.

This is a small volume devoted to the work of the executive secretary of the Chamber of Commerce. It presents the spirit and underlying methods involved in the secretary's work rather than any detailed account of his procedure.

It is to some extent a preachment on the desirability of chambers of commerce assuming an attitude of civic leadership in the community rather than permitting themselves to be absolved in the more materialistic enterprises that occupy the attention of most commercial organizations. The work of the secretary is presented as guiding the organization into such an attitude and practice. The spirit of idealism and civic interest in which the volume is written is one which would revolutionize the work of many chambers of commerce if actually adopted. It is doubtful, however, whether many of these organizations have actually attained a very close approximation of such a spirit.

The fundamental weakness of the point of view of the writer is that he has adopted the same conceptions of the relations of the Chamber of Commerce to other community organizations as most community